



# METHODIST PROTESTANT.

VOL. 1.]

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[NEW SERIES--NO. 1.

## TO THE MINISTERS AND MEMBERS OF THE METHODIST PROTESTANT CHURCH.

Beloved brethren, it is matter of unspeakable joy and gratitude, that, under the control and blessing of Almighty God, the deliberations of our convention have been brought to so favourable an issue. We are now sacredly confederated in virtue of an instrument, which has been the result of much intense and candid reflection and discussion; and, which is based, we humbly trust, on the clearest principles of the natural and religious rights of man. Our moral regulations have also been carefully and studiously framed in view of the precepts and authority of the sacred canon, and will be found, we hope, to be sustained by that high sanction.

All ecclesiastical regulations and discipline should definitively have for their object the improvement of man in virtue and happiness. Such, we are informed is positively the design of the inspired writings, "that the man of God may be perfect, thoroughly furnished unto all good works." It is clear from the doctrine of the holy scriptures, that divine truth is not only intended for the purposes of illumination and conviction, but also for spiritual influence and sanctification; and that the nature and sincerity of faith must ever be tested by an affectionate and holy obedience. If ye love me, says our Saviour, keep my commandments. This principle, which is never questioned in regard to the positive precepts of revelation, certainly operates with proportionate authority and reason in all those rules of moral and religious conduct, which, although not literally and explicitly prescribed in the gospel, are notwithstanding to be inferred from it by a fair and obvious construction. We now allude to those plain and reasonable duties of religion which we have thought proper to denominate means of grace, which we have connected as such in our church ritual with others of divine and positive institution, and the observance of all which would no doubt greatly contribute to our growth and improvement in christian knowledge and excellence.

The character of a good man consists essentially of good and upright principles, and that character can be known and appreciated only by the virtues which unfold and display it. For us then to be esteemed true believers, we must have

and cultivate the genuine faith of the gospel, and to merit justly the distinguishing name of the disciples of Christ, it doubtless becomes us to exemplify the spirit and temper of his holy religion. As christians it plainly behooves us to be sound in the pure doctrines of Christianity, steadfast in the faith which was once delivered to the saints, careful and instructive in example and deportment, diligent in improving all the means of spiritual attainment, watchful and solicitous for the welfare of our brethren, and zealous to promote and extend in every possible manner the cause and glory of the Redeemer. All these high objects and incitements seem measurably at least presented and secured to us by the labours of the convention.

Let us now, for a moment, bestow a serious thought upon the daily and uniform example, which, as the followers of Christ, and the members of our highly favoured fellowship, it is providentially made our duty and glory to display, whilst we more particularly consider the great practical utility of those means of grace which have been so wisely and happily adopted for the promotion of our spiritual improvement and comfort.

1. The study of the holy scriptures. Here but a few words are sufficient. No man, unless he knows and understands his duty, can discharge it as a virtue, and with acceptance to God. This position is clear and incontrovertible. Our Saviour has stated it in a plain and emphatic declaration; if ye know these things, happy are ye, if ye do them. So far then as duty is concerned, we acknowledge on all hands, that the Bible is the great, and sufficient source of light and instruction to us on every point of faith and practice. But this sacred Book we should read and study, not only to make us wise in the science of salvation, to furnish us with the reasons and evidences of our faith, and with arguments to refute and repel the cavils of gainsayers, but also to sustain and console us, with its rich and abundant promises, on every occasion of mental depression and conflict. Says the Psalmist, thy word is a lamp unto my feet, and a light unto my path. Unless thy law had been my delight, I should have perished in mine affliction. Such is the testimony of an ancient servant of God, a testimony which has been graciously repeated and realised a thousand times in every age of the church. Let us all therefore

make it a point of duty to read the word of God daily, and implore the divine blessing upon our meditations, that his word may do us good, as it doth the upright in heart.

2. The worship of God. 1. Private prayer. It is recommended from the experience of pious and good men in all ages, as well as from the holy scriptures, that the people of God have daily their hours and seasons for mental retirement and devotion. This is a duty which, in view of its absolute necessity to the inward discipline and comfort of the soul, and its many other advantages, ought always to be punctually attended to, and never neglected; and which should in a manner be estimated as the special medium of personal intercourse and communion with God. Not only is the duty assigned and expressly inculcated by Christ, but also its peculiar blessings and fruits he has most distinctly marked out and portrayed. No one indeed can justly value the benefits of private prayer, but every one, who has ever been regularly and habitually engaged in this duty, knows well, to his pain and condemnation, how soon, upon the desertion of his closet, his soul has declined in the spirit and enjoyment of religion. Let every one of our members then be found statedly and punctually, three or four times in the day, upon his knees before God, and it will evidently appear how God rewards his people openly, and honours with his favour and blessing those who honour him.

2. Family worship. This is all important to the purposes of family religion, and good domestic order and government. The effects produced thereby upon the minds of children and domestics, and the comfort imparted by the same means to the heads of families themselves, are really incalculable. The voice of rejoicing and salvation is in the tabernacles of the righteous. Is this the testimony of eternal truth? Let it not then be said of us, beloved brethren, that there is one household throughout our community in which the parents, and children, and servants, are not regularly presented before God, morning and evening, in offices of prayer and praise. On this subject, let none plead the want of talent or experience. It is the offering of the heart which God appreciates and accepts; and no doubt, the special blessing of heaven will descend upon that family, wherein a portion of the scriptures only is read as an act of sincere homage and devotion to the Almighty.



3. The house of God. That kind of influence which family religion, regularly maintained, exerts over the domestic circle, the public worship of God; duly and statedly celebrated, extends over the community at large. Agreeably to the very spirit and nature of a religious profession, as well as the express letter of the New Testament, it must certainly be admitted, that every member of the church is held responsible to attend the services of the house of God. Forsake not the assembling of yourselves together, is a positive and sacred command. Where even two or three are met together in my name, there am I in the midst of them, is a promise equally delightful and encouraging. As we then regard the authority of Jesus Christ; as we value means which God himself has instituted, and blessed a thousand times over; as we feel solicitous for the influence of christianity upon public opinion, and public morals; as we are concerned for the conversion of our children and our friends; as we are deeply interested for the revival, and spread of the work of grace under our ministry, and the extending prosperity of our beloved Zion; as we hold all of these objects dear to our hearts, let every Methodist Protestant be always ready to enter in at the sanctuary of Jehovah, and be seen in his proper place on the Lord's day.

In this connexion, we may make a remark upon the duty of punctual and devout attendance on those more intimate and social fellowships, known amongst us, by the name of class meetings. The importance and advantages of this means of grace are not now left to await the report of experiment. The edification and comfort derivable from them, their peculiar adaptation to unfold and improve the varieties and vicissitudes of religious experience, their precise accommodation to all the diversified shades of christian trial, and christian character, can only be duly estimated by such as have mingled in those interesting and heavenly scenes and occasions, where the disconsolate have been relieved and blessed; the broken hearted penitent has found the Saviour of sinful men; the weak and tempted have been strengthened and delivered; the doubting confirmed, and the faithful people of God have taken sweet counsel together, and felt their cup of spiritual joy to be full and overflowing.

If, in any respect, christian brethren, these meetings have degenerated under our notice and observation, it remains for us to endeavour, with the blessing of God, to revive them according to the genuine spirit of their original intention and tested excellence, and thus secure to our fellowship the benefits of an institution, which God has so signally blessed to thousands both in Europe and America.

3. The Lord's supper. Is it necessary to state the importance and obligation of frequenting this means of grace? Surely it is enough, that Christ himself instituted this holy and distin-

guishing ordinance of the New Testament, at the most affecting and impressive period of his earthly history; and has solemnly enjoined the observation of it upon every member of his church.

This do ye in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do show the Lord's death, till he come. Such are the interesting views given us of this subject in the sacred scriptures, and who can read them, and much more, who can approach the memorials of his Saviour's sufferings and death, without having his heart deeply penetrated with a sense of the great and destructive evil of sin, and his faith and hope elevated exclusively to that Redeemer, who was wounded for our transgressions, and bruised for our iniquities? Let us therefore, beloved brethren, with constancy and holy delight, honour, on all occasions, this positive institution of our divine master.

[To be concluded in our next.]

[From the London Evangelical Magazine.]  
ON THE DIMENSIONS OF CHRIST'S LOVE.

*"That ye may be able to comprehend with all saints, what is the breadth, and length, and depth, and height; and to know the love of Christ which passeth knowledge."*—Eph. iii. 18, 19.

How sublime was the language in which Zophar of old, described the wisdom and the glory of the Deity! "Canst thou by searching find out God?—canst thou find out the Almighty unto perfection? It is as high as heaven, what canst thou do?—deeper than hell, what canst thou know?—the measure thereof, is longer than the earth, and broader than the sea." By this address Zophar wished to humble the pride and to silence the complaints of Job. How despicable does man in all his glory appear before such a Being! Man that is but of yesterday, the child of the dust, a creature whose wanderings are like the crawlings of the insect a few feet from its cell, and who is crushed before the moth. In this description of the Almighty there is nothing that can encourage feeble humanity, and there is much to fill the guilty mind with terror. In that height it sees only happiness which it can never reach; in that depth, the power of God to punish; in that breadth, the impossibility of escape from his fury; and in that length, the duration of its misery. But how different is the object to which the attention of Christians is called by Paul in this passage! Here we see love connected with this height, and depth, and breadth, and length. That depth is the condescension of love; that height is its elevation; that breadth is its extent; and that length is its eternity. It is most delightful to contemplate love gilding that height with its mild splendour—love which all the floods of that depth could not drown—love which such expansion cannot enfeeble, and love to which no duration can bring the least decay.

The first dimensions ascribed to the love of Christ is its breadth. This may be considered in reference to its objects. It is the commandment of heaven, that our benevolence should be universal, but by few is it regarded. Some utterly selfish are altogether indifferent as to the situation of their fellow-men; others never breathe a wish beyond the narrow precincts of their own family and kindred; and others imagine themselves entitled by their patriotism to seek the prosperity of their country in the de-

pression of surrounding nations. Even of those who profess to believe the gospel, many look with jealousy or dislike on those who think not with them, and who worship not according to their forms. Nay, such is the influence of the limited views and the corrupt prejudices of the best, that their kindness seldom extends beyond the circle in which they move. But how different is the love of Christ! Its delights were not with a few, but with the sons of men. For every clime it hath blessings in store; among every people it hath victories to achieve, in every temple it hath homage to gain; and in every party it hath hearts to win. Its waving banner exhibits to the wondering nations this gratifying inscription—"Peace, peace to him that is afar off, and to him that is near." There is not a region of the globe so wild, nor a people so savage, as that we are authorized to say of them, that redeeming love can find no trophies here. He who walks on the wings of the wind, and wafts health with the breeze to sickly climates; he who guides the circuit of the sun, and spreads light and fertility over all lands; and he who sits on the tides of the ocean, and rolls its waves to the ends of the earth, can be impeded by no obstacle in the extension of his grace and truth.

The breadth of his love points out the abundance of its blessings. The most liberal soul hath but little to bestow! and the inadequacy of its means to the gratification of its wishes hath often been the grief of the benevolent heart. But all peace, and grace, and life, are the Saviour's, and extensive as the crimes, the wants, and the miseries of men are, he hath blessings to bestow which do more than remove them. His love extends forgiveness to all the iniquities of his people, purification to all their defilements, acceptance to all their duties, peace in all their trouble and in all their conflicts, guidance in all their perplexities, light in all their darkness, hope in all their despondence, revival in all their decays, and safety in all their perils.

Length is the next dimension ascribed to this love. We often witness the commencement and the termination of human friendship; the more hasty it is in putting forth its blossoms the more rapid is its decay and the more complete is its desolation. The parent can tell when the first symptoms of affection were exhibited by his child, and some can state when their last grasp and their last look indicated that they could be theirs no longer. But the love of Jesus commenced not with the regeneration of his people, nor with their existence, nor even with the beginning of time, but was from everlasting. From eternity he thought in love on the creatures of a day, and destined them to a happy existence for ever. His love was not diminished by the trials to which it was exposed. Amidst the darkness that hung over Calvary how bright was its blaze! With men all was virulence, and with devils all was malice and fury, but with Jesus all was love. Even when the wrath of man had gone to its utmost extremity against him, there was not the least abatement in his benevolent feelings, nor the least change in his generous designs. And it is a love which doth not change with the varying circumstances of his people; for he loves them to the end, to the end of life; for goodness and mercy shall follow them all the days of their life, bless their last hour with strong consolation, and crown them with glory in the resurrection and judgment, and to the endless ages of eternity. If the imperfections of earth could not detach him from his people, this cannot be done while they stand complete in all the will of God. If the sorrows



of death could not efface them from his heart, this cannot be done by the fulness of joy. Malice hath no charge which can alienate his heart, and providence no change which can chill his affection.

Depth is the third dimension of this love. This may be viewed in reference to the character and condition of its objects. The poor and the wretched may be with us the objects of pity, but are seldom the objects of our regard. Human affection is excited either by the appearance of something that is amiable, or by the experience of another's kindness and care. Lazarus in his rags and in his sores is thought of by few with any other emotions than those of scorn or loathing; but the love of Christ descends to the lowest abode where the poor are sheltered, there its angels minister and its spirit dwells. Wicked men are thought of by a virtuous mind with horror. It will feel compassion for the atrocious criminal who awaits in his dungeon the reward of his deeds, but it is not in such a scene that it will look for an object of its friendship; but the sovereignty of divine grace hath sometimes selected the chief of sinners to adorn and to bless them with holiness and salvation.

The depth of his love may refer to the humiliation to which our Lord submitted. When we consider the glory from which he descended, the ignominy to which he stooped, the variety, the severity, and the continuance of his sufferings, and the place and the mode of his dying, we shall feel the justice of the statement of the apostle, that he humbled himself and became obedient to the death, even the death of the cross. Degradation would be the last misery a generous mind would choose, and were left to himself he would prefer any species of torture to it: but it was the choice of Jesus for us. How low was he sunk when human beings deemed him unworthy of their pity, and when he was encompassed with the blackest horrors of the lowest hell!

Height is the fourth dimension stated in this passage. Human beneficence often goes no further than to relieve the misery which has excited compassion, but the love of Christ bestows more than was lost, and makes its objects higher in privilege than angels that never sinned. It raises them so high in point of relation as to make them the sons of God; of rank, as to make them kings and priests to his Father; of excellence, as to change them into the divine image; and of felicity, as to call them to enter into his own joy. Human affection may elevate its objects high in worldly distinctions, but it cannot maintain them on their slippery place, or guard them from that giddiness in prosperity, or that violence from others which may cast them down to destruction; but the exaltation which this love bestows is eternal. It is not an occasional and transient view of the third heaven to which it raises them, but to a perpetual abode at the right hand of the Majesty on high, and to all the honours of an eternal throne.

After having said so much of the love of Jesus, Paul sums up his statements about it as incomprehensible. It exceeds not only the narrow and grovelling conceptions of the carnal mind, but even the comprehension of those who are enlightened from above. In all the dimensions which have been stated it is incomprehensible. We must be able to reckon the multitude of God's mercies, and to number the nations of them that are saved, ere we can tell its breadth; we must be able to comprehend eternity, past and to come, ere we can tell its length; we must be able to conceive the infinite evil of sin, and the horrors of wrath to the uttermost, ere we can

tell its depth, and to understand the eternal weight of glory ere we can comprehend its height.

But it is incomprehensible also in its sovereignty; for we cannot assign the reason why it passes by one and fixes on another, to our view more unworthy of its notice; in its grace, as pitching on objects so vile, and so unable to render the smallest return; in its tenderness, as far exceeding the warmest attachment of which the human heart is capable; and in its constancy, we who live in a scene of perpetual fluctuation, and whose feelings are so easily influenced by novel appearances, can form no adequate idea of the constancy of that love which is the same to its object amidst the feebleness of infant virtue and the splendour of moral perfection. In many of the expressions of this love it is also incomprehensible; such as in his assumption of human nature, in his dwelling in the heart, in the operations of the Spirit, by which he forms it to holy beauty, and in our final resurrection to glory and to immortality. These are fruits of his love so marvellous, that their reality has been questioned by the self-conceited mind.

Now, with regard to this love it was the desire of the apostle that Christians might comprehend and know it. The word comprehend is not a happy translation of the Greek term. It is the same word which is to be rendered in other places "apprehend." I follow after, if I may apprehend that for which I am apprehended of Christ Jesus. It signifies, to form an idea or opinion of a subject, and that which we cannot comprehend, we may obtain such a knowledge of as may be most beneficial. We contemplate with delight the morning dawn, though we cannot look on the meridian sun in his glory.

The apostle wished that the knowledge which saints had of this love might be enlarged, that the Spirit might so shine into their hearts, and so influence their faculties, that their conceptions of it might be more lively and elevated. He desired that they might be brought to a more firm belief of it; that beholding the heart of Jesus laid open in its matchless benignity and superabounding grace, every dark fear might be banished from their minds, and that no suspicions of his kind intentions might be harboured by them in future.

It was his wish that they might be blessed with a full assurance of their interest in it. Amid the contemplation of this love how sad would have been their minds if utterly uncertain whether they were the objects of their Saviour's regard! They would be like the traveller in a dark and stormy night, who is uncertain whether the light that gleams before him will lead him to the place of safety or of destruction. But the soul that can say, "He loved me and gave himself for me," knows that the path in which he leads is the path of peace; and that goodness and mercy are his attendants, though often in forms in which nature cannot recognise them, though faith can. He wished them, also, a larger experience of its blessings, that they might have more of the comfort it imparts, and of the hope which it inspires; that in the ordinances of religion they might be satisfied with his goodness; that under the disappointments of life they might be soothed by his steadfast friendship; that their anxieties and fears might be dispelled by his unwearied care, and their death blessed by lively anticipations of his mercy. And it was his desire that this love might have a greater influence over them; that it might strengthen pious attachment, inflame mutual charity, and incline them to every duty however arduous, and to every sacrifice however painful. The mysteries of Pa-

ganism bewildered but could not satisfy, corrupted but could not improve. They were mysteries framed by the intrusion of the presumptuous into subjects too wonderful for them—by the quibbles of the sophist and the arts of imposture; but the wonders of the Saviour's love are in the highest degree friendly to all that is bright in excellence and exquisite in felicity, and there is no knowledge which can improve the faculties, gladden the heart, or adorn the conversation like this.

The reader who has entered into the spirit of this passage will feel disposed and determined to cherish strong impressions of the excellencies of the love of Christ. The objects of worldly admiration soon sink into that insignificance from which novelty or caprice alone raised them; but in this love there is a glory, in the exploring and admiring of which eternity will be occupied.

We are taught by this passage to beware of speaking of the love of Christ in low and familiar language. What a contrast does the apostle's language present to the phraseology of some who degrade it by applying to it the terms of human attachment! This mode of speaking associates with the most solemn objects ideas and scenes that debase them, and gives a sanction to that carnality of feeling, and that vanity of the imagination, which a spiritual religion teaches us to discourage and to subdue.

Christians should be ashamed that their love corresponds so little to that of the Saviour. You see the height to which it would advance you, but how grovelling are your thoughts, desires, and affections! You see to what it stooped for you, but how unwilling are you to be abased for him! How selfish are our hearts, and how often does our love wax cold! There is not a more powerful monitor to self abasement than the character of Jesus, and admiration of him is so far from tending to foster any feeling that is vain or presumptuous, that it humbles more effectually and deeply than any other principle can.

Let these views of Christ's love be practically improved. Be condescending in your manners and conduct. No human being, no reptile of the earth, can be so far beneath your notice as you were beneath his. In the deepest depression, as to things temporal or spiritual, maintain your hope. Be not exalted above measure by the favours bestowed on you. Let the world be under your feet, and show the power of religion in guarding you from snares in which others are entangled, and in supporting you in evils under which others sink. Let your charity extend more fully to others; that is an extravagant charity which would make a man indifferent to the church to which he belongs, and to the country in which he dwells; but while we are zealous for the interests of both, we must not give them our sole regard. And be faithful to the death, for it is then only that your warfare terminates.

Christians may derive much comfort from these excellencies of the love of Jesus. When the heart is overwhelmed, and you are tempted to think that you are at last out of his sight, rejoice that his ear can hear, and that his hand can reach you. Have you friends at a distance, and does your heart sink at the thought that they are far from your care?—remember his love who is the strength and confidence of all the ends of the earth, and of them who are afar off upon the sea. Do your hearts bleed at the thought of so many nations sitting in darkness?—this love may assure you that the day-spring from on high shall visit them. When trampled on by the world, rejoice that you shall dwell on high; and when you weep over the alienation of friends who



once loved you, or over the grave where the heart that delighted in you is dust, believe that with everlasting kindness Jesus will have mercy on you.

Praise ye the Lord in the heavens; praise him in the heights; praise him all ye his angels; praise him all ye just men made perfect; praise him ye heaven of heavens, and ye seraphim which are above the heavens, for his glory surrounds you, and his goodness is the fountain of your bliss! Praise ye the Lord from earth below; praise him ye poor in your cottages, ye prisoners in your dungeons, and ye dead in your graves, for in the cottage, the dungeon, and the grave, shall his mercy triumph! Praise him ye rulers and judges of the earth, for by him kings reign and princes decree justice! Praise him ye who pursue knowledge, for it is his inspiration that giveth understanding! Let rank bow before him; let friendship glow with his spirit, and act with his kindness; let the uttermost ends of the earth stretch out their hands to him; let those that go down to the sea honour him who sits on the floods; and let time and eternity praise him, for he is all in all!

Falkirk.

H. B.

#### SELECTED POETRY.

From the Home Missionary Magazine.

##### EARLY RISING AND PRAYER.

From Henry Vaughan, 1695.

When first thy eyes unveil, give thy soul leave  
To do the like; our bodies but forerun  
The spirit's duty: true hearts spread and heave  
Unto their God, as flowers do to the sun;  
Give him thy first thoughts, then, so shalt thou keep

Him company all day, and in him sleep.

Yet never sleep the sun up; prayer should  
Dawn with the day; there are set awful hours  
'Twixt heaven and us; the manna was not good  
After sun-rising; for day sullies flowers:  
Rise to prevent the sun: sleep doth sins glut,  
And heaven's gate opens when the world is shut.

Walk with thy fellow-creatures: note the hush  
And whisperings among them. Not a sprig  
Or leaf but hath his morning hymn; each bush  
And oak doth know I AM.—Canst thou not sing?

Oh leave thy cares and follies! Go this way,  
And thou art sure to prosper all the day.

Serve God before the world; let him not go  
Until thou hast a blessing; then resign  
The whole unto him, and remember who  
Prevail'd by wrestling ere the sun did shine:  
Pour oil upon the stones, weep for thy sin,  
Then journey on, and have an eye to heaven.

When the world's up, and every swarm abroad,  
Keep well thy temper, mix not with each clay;  
Despatch necessities; life hath a load  
Which must be carried on; and safely may:  
Yet keep these cares without thee; let the heart  
Be God's alone and choose the better part.

Right believing is powerful praying; the knees, eyes, and tongue, bear the least share in prayer; the whole of the work lies upon the soul, and particularly upon faith in the soul, which is indeed the life and soul of prayer.—Faith can pray without words; but the most elegant words, the praise of angels, is not worthy to be called prayer without faith.—Shaw.

## Methodist Protestant.

BALTIMORE, JANUARY 7.

The late subscribers to the "Mutual Rights, and Christian Intelligencer," edited by the Rev. D. B. Dorsey, will remember that the paper, under that superintendence, was promised to be continued only till the sitting of the convention, and then to be disposed of as that body might deem proper.

The paper, as now instituted in accordance with the views of the convention, is not the concern of any one individual, but the property of the whole church, and as such will be faithfully devoted to all such subjects as are intimately connected with the intellectual and religious prosperity of our Zion, and the diffusion of moral and scriptural influence under her institutions and ministry. To instruct and to please, to engage the attention and respect of every age and every condition, to enlighten and cultivate the mind by appropriate dissertations and discussions, to influence and better the heart by a rational and forcible application to it of gospel truth; in short, to advance and extend the interests of sound learning and true religion, will constitute the weekly task of this paper; and of course its columns will at all times be open to doctrinal and practical sermons, moral essays, revival and missionary intelligence, communications respecting the improvements and progress of literature, the progress of the gospel under our own ministry, and the growth and extension of our fellowship. Biographical sketches, poetical effusions and selections, &c. &c. To which may be added, that no industry will be spared to impart to the paper the highest character of religious worth, and also of intellectual and moral taste, that whilst it furnishes clear and scriptural views of the doctrines and duties of christianity, it may convey truth and instruction in the most engaging and impressive forms.

The importance of such a periodical to our church must appear from many and various reasons. The press, in its daily and active operations, is the great and accredited vehicle of intelligence to the public, and, when well regulated and directed, is known to be a mighty and efficient engine of moral and salutary influence, as, when abused to such purposes, it is felt to be one of fatal impression upon public opinion and character. In view of this fact, the different denominations of christians in this country, as in Europe, are using their best endeavours in applying this engine to forward the sacred cause of religion and virtue; and whilst they are mutually assisting in the benevolent and christian work of enlightening and meliorating the public morals, by a constant diffusion of religious intelligence and truth, they are with no less ardour concerned in exciting and commanding the zeal and co-operation of their own respective members in behalf of those objects, which, as brethren of the same communion, they are pledged to espouse and promote. This, so long as it is based upon a properly illuminated and christian charity, the charity of the New Testament, is, as it should be. Such a feeling naturally belongs to man, and is rationally predicable of any kind of social compact, civil or religious. The great moral interests of the world are thereby best consulted and maintained; for whilst in this way each denomination of christians is specially employed in cultivating and improving one particular section of the great field of evangelical la-

bour, the work, if judiciously and properly attended to, is better done, and the advantage of the whole more extensively and efficiently secured.

To this add that the present age is evidently pregnant with momentous designs of intellectual and religious advancement. It is an age of light, of curiosity, of literary and moral enterprise, as well as of every other species of useful adventure. The constitution and genius of our own association, too, accord well with the character and spirit of the times, and we seem hence called upon, from the very nature of our organization, to display the zeal and industry of a reading, reflecting, and active community. As a Church we are, it is true, in comparative infancy, only a "little sister" in the great family of the Redeemer. But, notwithstanding this, even already our resources are abundant and important, and doubtless we should not suffer them to lie dormant and neglected. The objects recognised and enumerated in our constitution and discipline declare on the face of them, that we have promised to do something, to do our best with God's help and blessing, for the cause of Christ, for the spread of useful learning, for the good and edification of ourselves and our children, and for the benefit and happiness of the present and the future generations of men.

To keep these objects steadily before us no means can be more efficient than a journal professedly devoted, and that weekly, to discuss and demonstrate and promote their importance and utility and practicable accomplishment. Through this medium every section of the church may be regularly informed of the state and prospects of the christian cause generally, and in particular of our own religious operations, and be accordingly stimulated to that kind and amount of contribution which the nature of the case may require. The paper will serve as a constant memento of our plighted faith to God and to each other, and so, whilst it is a vehicle of constant instruction and intelligence, it will be a stated monitor to every member of the church of his personal and social obligations as a christian, and cement more and yet more the constitutional ties by which we are so happily united.

You have then, brethren, all and each of you, a common and equal interest in the concern. From it too, if properly patronized and judiciously managed, the church will derive no inconsiderable emolument, for the clear avails of the paper are to be annually invested for the purpose of raising a fund for a book establishment. This certainly is valuable power of its kind, and indeed essentially important in conducting our institutions, and extending our usefulness. We hope then, that, with these views before us, every member of our communion will use particular efforts to extend the patronage and circulation of our periodical, and that the Itinerant brethren especially will avail themselves of the many suitable occasions at their command to recommend the subject to the favour and acceptance of the community.

The size and form of the paper we have selected and adopted as being more convenient for filing or binding, which, too, will add to its worth, as thereby it may be preserved for future and frequent recurrence to its columns, and a valuable accession to a family library.

We have concluded moreover to devote a part of it to articles of commercial and political intelligence, foreign and domestic, especially as being issued weekly it may often convey to our patrons seasonable information of events and occurrences which it may be highly important for them



to know, at the same time that the primary and avowed object of the paper is not in the least neglected.

These remarks, which have been extended to a considerable length, but which we have deemed appropriate and necessary, we will now close with a passing notice of our constitution, a notice which we feel assured cannot fail to be highly grateful to our brethren and friends. From numerous and various communications which we have received, this document seems to have commended itself to the favourable and flattering opinion of almost every individual who has seen it. Indeed, from not a few, it has received the most distinguishing and unqualified praise, as an instrument first of all truly admirable for its own constituent parts, founded as they are upon the unquestionable rights of man, and, in the second place, for its exact suitableness to our condition and character as a christian community.

This is eulogy enough. Surely, brethren, God has been in this thing; his wisdom has presided in our councils, and his own right hand has guided us to this felicitous result. Ours is the benefit, to Him be the glory, now and forever.

In considering the subject, the convention determined that a weekly periodical should be published in this city, entitled, the Mutual Rights and Methodist Protestant, and elected Wm. S. Stockton, of Philadelphia, editor of the paper. But, in communicating to Mr. Stockton the intelligence of his election, it was ascertained that he could not serve in the appointment, and thus it devolved officially upon the book committee, to make what other arrangements they could in supplying the editorial department. They have now the pleasure to state, that, notwithstanding Mr. Stockton found it wholly inconvenient to accept the place, a circumstance truly to be regretted on all hands, they expect such arrangements to be made in a very short time, as will present the paper to the public in the most respectable and useful character. In the meantime, to prevent further suspense with our patrons and friends, the committee have resolved to issue at least the first number, and they express their hope, that the explanation offered in regard to so much delay in the matter, will be sufficient and satisfactory.

Here, once for all, and to prevent any possible disappointment or misunderstanding hereafter, we desire it to be clearly understood, that this paper will in no case be allowed to be an *Arena* of personal controversy or altercation, although it will be open to suitable expositions of our constitution and discipline, and also proper vindications of them, should they be criticised from any respectable quarter.

This number is forwarded to the former subscribers to the Mutual Rights and Christian Intelligencer. Those who wish to decline their subscriptions to this paper, will return it by the earliest mail possible, after its reception. Those who do not will be considered responsible for one years subscription.

#### A CARD.

The subscriber hereby respectfully requests all persons indebted to him for *Mutual Rights and Christian Intelligencer*, or for pamphlets, to make remittances immediately, either to himself or the publisher of this paper. D. B. DORSEY.  
Baltimore, January 7th, 1831.

#### WATSON'S THEOLOGICAL INSTITUTES.

Through the politeness of the Messrs. Harpers, of New York, we have received a copy of their new edition of this work. The whole work is comprised in one octavo volume of 454 pages—price \$2. The paper is good, and the type, though necessarily small, is very clear.

We have not yet carefully examined Mr. Watson's work, and cannot, of course, offer a detailed estimate of its merits. Public opinion, however, has already awarded it a distinguished place on the shelf of Theology.

In the mean time, we annex some of the remarks of a reviewer in the London "Evangelical Magazine." The reviewer does not think Mr. Watson successful in his argument against Calvinism; but still he gives the following tribute of praise to the general character of the work:

"We take blame to ourselves that this distinguished work should have reached a third edition without receiving any benefit from a notice in the pages of the Evangelical Magazine. Differing widely, as we do, from the respected author in some of his theological opinions, we nevertheless regard him as one of the most able and enlightened divines of the age, and as a writer of great vigour and originality. That his 'Theological Institutes' have greatly enhanced the celebrity of our author cannot for a moment be questioned; nor will those who take the trouble of examining into their merits be at any loss to account for the reputation they have conferred on him. Seldom has it fallen to our lot to peruse a work combining such depth of research with such simple and fervent exhibitions of scriptural piety and vital godliness. We are at a loss whether more to admire the argument or the devotion of these volumes. As a system of theology, we regard Mr. W.'s 'Institutes' as admirably simple in their arrangement, and as distinguished by a strength of reasoning and a force of argument highly creditable to the talent, research, and logical discrimination of the amiable and intelligent writer. The divisions of the work are four, *first*, the *Evidences* of the Christian Revelation; *secondly*, its *Doctrines*; *thirdly*, its *Morals*; and, *fourthly*, its *Institutions*.

On the subject of the *EVIDENCES*, which occupies 288 closely printed pages, Mr. W. has grappled most dexterously with infidels and sceptics of every class, from the metaphysical school of Gibbon and Hume, to the vulgar and filthy one of Tom Paine.

The *SECOND PART* of the Institutes contains much valuable matter. Till we reach the *twenty-fifth chapter* of this part we meet with little peculiar to the Arminian school; and even there, and in the four following chapters, there is a candour and manliness in the mode of handling the subject, which we exceedingly like in a theological disputant.

The *THIRD PART* of the Institutes appears to us to be deserving of high and unqualified approbation. The question of moral obligation we have never seen placed in a clearer light. Had the good Bishop of London read what Mr. W. has said on the *fourth commandment*, he would not have written such a pamphlet on the sanctification of the Sabbath.

The whole work is the production of a superior intellect."

We learn from the "Christian Advocate," that since the Messrs. Harpers' published the first impression of the "Institutes," the Book Agents of the Methodist Episcopal Church have purchased the stereotype plates, and that they will continue the publication. They have on hand, another edition in 3 vols. at \$4 50.

The work is now so low that all who desire it can obtain it. We hope it will be generally read. To such as can afford it, we would recommend the edition in 3 volumes, in preference to that in one. The difference in price is trifling, when compared with the advantage of large type.

The Book Committee have contracted with Mr. JOHN J. HARROD, Book Agent of the church, to publish the periodical upon the terms stated in this number, and as they differ somewhat from those fixed by the convention, the committee have to state, that, after a thorough examination into the subject, relative to the *necessary* expenses of the paper, and the important objects contemplated by it, they found it impossible to have it conducted in a respectable form, and upon proper and useful principles, at lower rates. They also now feel confident, that, in view of the above facts, subscribers would greatly prefer the paper, on such terms, with all the superior advantages pledged to them in regard to its style of execution, and literary and religious character, than at lower rates, with necessarily attendant disadvantages.

A summary of important news in the political world will be furnished weekly.

#### TO CORRESPONDENTS.

We may be permitted to suggest to the valuable correspondents, who have contributed to the columns of the "Wesleyan Repository," and of the "Mutual Rights" in the bye-gone days of controversy, that the paper has now assumed and will most probably sustain hereafter, the character of a *Religious Family* paper. We desire that it may be hailed at the fireside of every family in our fellowship; by male and female, old and young. We wish the day of its arrival to be a day of pleasant anticipation to all our subscribers, and hope that the post master in each town and village it may visit, shall hear a dozen voices exclaiming, as he opens the mail, "Has the Methodist Protestant come?" We wish its leaves to be cut with impatience—its matter read with avidity—and every number of it carefully preserved, and every volume of it neatly bound. But how shall we gain the accomplishment of our desire? Our correspondents perceive at once how confidently we calculate on their appropriate effective assistance. They are sufficiently numerous to supply us with abundance of original communications; and the power and diversity of their talents warrant the requisite worth and variety. Essays on church government, by way of discussion and defence; essays on christian history, doctrines, and experience; moral sketches; reviews of new works; revivals and other religious intelligence; poetry; &c. all these departments are open to their occupancy, and we believe they will be well filled. With the assistance of our correspondents, and the excellent resources for selections that are accessible, we cherish the hope that the Methodist Protestant will be worthy the body it represents; and be blessed as a means of good to the minds and hearts of thousands.

We are indebted to a friend, for the privilege of making several selections from late numbers of some of the London Religious Periodicals. This privilege was peculiarly seasonable, on account of the want of original communications; the last a consequence of the suspension of the



publication, and the engagements of many of the principal correspondents in the Convention. We think the article on the "Dimensions of the love of Christ, from the Evangelical Magazine," pleasingly attractive, and calculated to minister edification. There are one or two Calvinistic sentences in it; but these we can easily forgive. We shall be at liberty to make further extracts from these interesting journals.

*Extract from the letter of a correspondent.*

"NATURAL HISTORY OF ENTHUSIASM."

You recollect I mentioned a work on "The Natural History of Enthusiasm." Since then, I have met with a long Review of it, in "The Spirit of the Pilgrims," an orthodox Congregational periodical.\*

"Enthusiasm," says our author, "is not a term of *measurement*, but of *quality*." "Where there is no error of imagination, no misjudging of realities, no calculations which reason condemns, there is no enthusiasm, even though the soul may be on fire with the velocity of its movements in pursuit of its chosen object." "This will suffice to explain the sense in which the writer uses the term."

The following extract will show the manner of the writer, and afford consolation "for the strengthening of those whom the peculiar state of the times, has called to great endurance of contumely and injustice from high and low.—They have this consolation, that a rest remaineth. And how is strength put into their hearts when they reflect, that though they may have much to bear, and may meet with particular disappointments in their course, the great cause in which they are engaged, will move surely and steadily on. God has said that the wrath of man should praise Him, and that the remainder of wrath He will restrain."

I will give you one extract, as promised above.

"The great principle of vicarious suffering, which forms the centre of christianity, spreads itself through the subordinate parts of the system, and is the pervading, if not the invariable law of christian benevolence.

"The spontaneous sympathies of human nature, when they are vigorous enough to produce the fruits of charity, rest on an expectation of an opposite kind; for we first seek to dispel the uneasy sensation of pity; then look for the gratitude of the wretch we have solaced, and for the approbation of spectators, and then take a sweet after-draught of self-complacency. But the christian virtue of beneficence takes its stand altogether on another ground; and its doctrine is,

\*The *History of Enthusiasm*, is 12 mo. pp. 302—Boston and New York, 1830—price 80 cts. In confirmation of my opinions, I will now give some extracts, showing the character of the work in the opinion of the reviewer, who says: "Of the religious works lately put forth by the laity of England, that before us is one of the most able, and best adapted to oppose the forms in which the spirit of error and unbelief are shewing themselves in our day. If we were asked, what was its characteristic, we should reply, generally enough, to be sure, but most emphatically—*Wisdom*." This strain of strong recommendation proceeds for more than a page—"As a whole, no book has lately been published, in which thought is brought out with so much clearness, closeness, and directness. There is no misty medium between the author and his readers. His mind comes directly in contact with theirs. It is a book to be meditated upon, not to be run over and forgotten, for each page of it is full of wisdom."

"We would say in closing, that the *Natural History of Enthusiasm* a work which every educated, religious man, should, if possible, possess, and which every literary man should be loath to confess he had not read."

that, whoever would remedy misery, must himself suffer; and that the pains of the vicarious benefactor, are generally to bear proportion to the extent or malignity of the evils he labors to remove. So that while the philanthropist who undertakes the cure only of the transient ills of the present life, may encounter no greater amount of toils or discouragements than are amply recompensed by the immediate gratifications of successful benevolence, he who, with a due sense of the greatness of the enterprise, devotes himself to the removal of the moral wretchedness in which human nature is involved, will find that the sad quality of these deeper woes is in a manner reflected back upon himself; and that to touch the substantial miseries of degenerate man is to come within the infection of infinite sorrow."

I would gladly add other extracts, but must be satisfied with earnestly recommending the work. It is very neatly printed on good paper, with a clear and sufficiently large type.

*Proceedings of the General Convention of Delegates from the ministers and members of the Associated Methodist Churches, assembled in St. John's Church, in the city of Baltimore, Nov. 2, 1830.*

BALTIMORE, NOV. 2, 1830.

This being the day appointed for the meeting of the general convention of the Associated Methodist Churches, a number of the ministerial and lay delegates assembled in St. John's Church, at 9 o'clock, A. M. when, on motion by brother Gideon Davis, of the Maryland Conference, Dr. John French, of the Virginia Conference was called to the chair.

The convention was then opened with reading a portion of the scriptures, and singing and prayer, by the Rev. Charles Avery, of the Ohio conference.

On motion by brother William S. Stockton, of the Pennsylvania conference, brother William C. Lipscomb, of Georgetown, D. C. was appointed secretary, who not being present, brother Gideon Davis was appointed to act pro tem.

The secretary then called over the several conferences in order, when the delegates respectively presented their credentials.

On motion of brother Samuel K. Jennings, a committee was appointed to procure a room for the sitting of the convention, composed of brothers Holcombe, Smith, and Norton.

On motion of brother Naudain, a committee of elections was appointed, composed of brother Whitaker, Brown, and Gates, to whom were referred the several credentials of the delegates, and who reported the names of those entitled to seats in this convention.

On motion of brother Davis, a committee to prepare rules of order for the government of the convention was appointed by the chair, to wit: brothers Davis, Finney, and Avery.

On motion of brother Thomas H. Stockton, it was resolved, That there be a committee to regulate the preaching, and to appoint the preachers during the sitting of the convention. Whereupon, brothers Henkle, Harrod, K. S. Cropper, Brewer and Stark, were appointed said committee.

The committee appointed to examine the room which had been recommended for the sitting of the convention, reported, that they regard it, all things considered, to be a more suitable place than the church.—Report adopted.

On motion of brother Budd, the above report

was modified, so as to hold the morning sessions of the convention in St. John's church.

On motion of brother Whitaker, the convention went into an election of President, and on counting the votes, it was found that Dr. Francis Waters was elected.

The committee appointed to draft rules of order submitted their report, which was laid upon the table, and the convention adjourned until three o'clock, P. M.

*Tuesday Afternoon, 3 o'clock.*

The convention met according to adjournment, and was opened with reading a portion of scripture and prayer, by brother Hill.

On motion, the rules of order as reported, were taken up by sections, and after some amendments, adopted, as follows, viz:

RULES OF ORDER.

I. The convention shall be opened by reading a portion of the scriptures, singing and prayer, and be concluded by prayer, under the direction of the president, and in his absence, the opening of the convention shall be under the direction of the secretary, after which, if the president be still absent, a president pro tempore shall be appointed.

II. The hours of meeting shall be nine o'clock in the morning, and three o'clock in the afternoon—the morning session to adjourn at one o'clock.

III. At the meeting of the convention each day, the minutes of the preceding day shall in the first place be read, and mistakes, if any, corrected.

IV. All motions and addresses shall be made to the chair, and standing; and whilst a member is speaking, none shall pass between him and the president, or hold discourse with another.

V. The president may call any person to the chair when he wishes to participate in debate, or for other purposes.

VI. Every motion made and seconded, except motions to adjourn, and verbal amendments, shall be handed to the chair in writing, and be read aloud by the secretary before any debate is had, or question taken thereon.

VII. If two or more members rise to speak at the same time, it shall be determined by the president, who shall speak first.

VIII. No interruption shall be suffered, while a member is addressing the chair; but by a call to order by the president, or by a member of the convention. In such cases, the member making the call, shall state the ground upon which he makes it, and the member supposed to be out of order shall have an opportunity to explain—when all debate shall cease. All questions of order shall be decided by the president, provided, that any member may, by obtaining a second, appeal to the convention from the decision of the chair, but the question shall be taken thereon without debate.

IX. Any member making a motion, may withdraw it before the question is put thereon, after which, any other member may renew the same motion, if he thinks proper.

X. No member shall speak oftener than twice upon the same question without special leave of the convention, except to explain; and no person shall be permitted to speak longer than fifteen minutes at the same time, without leave of the convention.

XI. All motions or resolutions, shall at the request of any member, be divided, when the sense will admit of it.

XII. The determination of any question, al-



though fully debated, shall at the request of any member, be divided, when the sense will admit of it.

XIII. The determination of any question, although fully debated, shall be postponed until the next day, if all the delegates of any conference shall desire it.

XIV. The appointment of all committees shall be by the president, except otherwise directed by the convention.

XV. The number of which any committee shall be composed, shall be determined by the convention. The question being taken upon the highest number proposed first, and so on, until the convention decides upon the number.

XVI. No person shall be admitted within the bar, except the members and secretaries.

XVII. No personal remarks will be allowed against any individual, nor reflections against any religious community.

XVIII. The president will keep order within the house, and not permit any talking above a whisper, by the members, or any other person, during the session of the convention.

XIX. When the convention shall resolve itself into a committee of the whole, the preceding rules shall be observed.

On motion of brother Stockton, of the Pennsylvania conference, it was resolved, that the committee appointed at the last convention to draft a constitution, &c. be requested to make their report; whereupon, brother James R. Williams, chairman of that committee, reported a draft of a constitution, one hundred copies of which were ordered to be printed, and placed in the hands of the secretary, for the use of the members of the convention.

Brothers Dorsey, Stockton, Sen. and Williams, were appointed a committee to attend to the printing, which may be ordered for the use of this convention.

The convention adjourned till nine o'clock, tomorrow.

[To be continued.]

#### THE HAPPY OLD MAN.

I know intimately, says a writer in the Richmond Telegraph, an old man now four-score years of age. He is a survivor of the Revolution; was a soldier through the whole of that war; and served with credit to himself, and benefit to his country. His mansion has been, for more than forty years, the seat of unbounded hospitality. In him the poor has always found a friend, and honest worth a firm advocate. His word is as good as any man's oath. His bargains are always fair and equitable. If he declares any thing to be wrong, few of his neighbours will maintain it to be right. His strong sense of rectitude greatly aids in keeping up a standard of moral obligation in the neighbourhood. The stern and rugged character of the soldier, has been softened down to the gentleness of a child. Instead of the peevishness and irritability of old age, there is on his countenance the beaming of kindness and the smile of cheerfulness. The old love his society, because he lets them see that age has its comforts; the young are pleased to be with him, because he rejoices in the happy buoyancy of their spirits, enters into their feelings, and loves to sit and tell them anecdotes of Washington, and Greene, and La Fayette, and other faithful men of former years.

In all the relations of life, this old man has been most exemplary; as a husband, a father, a master, a neighbour, a soldier, a citizen, a magistrate.

And even now, instead of pleading the infirmities of age as excuse for self-indulgence, he keeps back from nothing which he can do, for the community. But, what is very peculiar, and most worthy of note, although honoured and respected by all, he never appears to think that long experience and faithful services give him a title to be heard, and to have his own way; on the contrary, he has all the ingenuous diffidence and modesty of virtuous youth.

The venerable and happy old patriot, is a Christian. Every one acknowledges the sincerity of his profession. He has, for fifty years, referred to the Bible for the rule of his life. It is now his constant companion, and the "life and immortality which it brings to light," are the joy of his heart. Although loved and revered by a numerous circle of friends, he is waiting in peace, "until his change come." But I wish it here to be particularly noted, that whenever, in the bosom of his family, and in the confidence of friendship, he refers to his principles of action, and to the influences which have formed his character, *he ascribes all to religion*; it has strengthened his sense of justice and his love of mercy, has produced cheerful submission under the calamities of life, and good hopes of a better life to come.

From the London Congregational Magazine.

"When we turn our eyes to the methods by which religion is sometimes promoted, we find the weapons of this warfare are not spiritual, but carnal. Under the plausible professions of promoting christianity, men have employed creeds and rubrics, tests and subscriptions, canons and constitutions, oaths and temporal penalties, habits and ceremonies, excommunications and purgations, suspensions and deprivations, tithes and spiritual courts, but these methods are absolutely inapplicable and unavailable to promote faith in Jesus Christ, and obedience to the christian code. Such compulsory measures may force men into professed subjection to their authority; but they are alike useless and inefficacious to promote the religion of the BIBLE. All those churches, therefore, whether popish or protestant, episcopal or presbyterian, methodistical or congregational, which have superadded new laws and new penalties to those of Jesus Christ, have metamorphosed christianity, violated the essential spirit of protestantism, and erected a worldly system in subversion of the gospel of Christ.

The coercive enforcement of articles of faith implies the existence of two dispositions equally opposed to true religion, and both expressly forbidden by its divine author:—The claim of dominion over conscience in the imposer, and an abject preference of slavery in the subscriber. The first usurps the prerogative of deity: the last swears obedience to a pretender. The first domineers and gives laws like a tyrant; the last truckles like a vassal. The first assumes a dominion incompatible with human frailty, and ever denied to angels; the last yields a low submission inconsistent with the dignity of rational man, and ruinous to that religion which he pretends to support. Jesus Christ does not require, but expressly forbids, both these dispositions; well knowing, that the allowance of these would be the suppression of the noblest dispositions of man, and a degradation of revelation beneath the dignity of the religion of nature. If human inventions have formerly secularized christianity, and rendered such base dispositions unavoidable in times of ignorance, they ought now to be exploded; and since all protestants explode

them in theory, they ought to explode them in practice. The Son of God did not come to redeem one part of mankind to serve the secular views and unworthy passions of the other, but he obtained freedom for all, "that they might serve him without fear, in holiness and righteousness all the days of their lives."

The religion of Jesus Christ is promoted by clear evidence and affectionate persuasion, not derived from human traditions or penal statutes, but from the operation of divine truth in the heart. It needs not the arm of human power to its support and prosperity, which can be of no avail or use whatever. Its interference by the additions of new laws and new penalties to advance the welfare of christian churches, is not only an open impeachment of the wisdom and goodness of God, as if their government needed the aid of mortals; but such laws and penalties invariably hinder the progress of christianity. By fallible men prescribing our duty to God, they erect a new and erroneous standard of obligation: therefore such unrighteous proceedings are not only manifest stumbling-blocks to religion, but, so far as they exist, they transfer our religious obligations from the authority of God, to the wisdom and policy of man, and prove the most dangerous interruptions to the progress of the gospel of Christ."

All that christianity authorizes christian churches to do with offenders, is admonition and exclusion from their society of those persons, whom they, according to the scriptures, deem unworthy to continue members. S.

#### SELECT EXTRACTS.

Lay up for yourselves a treasure in heaven. Never fear the failing of the happiness there; it is true, here the waters do only bubble, and they may and often do fail; but there thou shalt bathe thyself in an infinite ocean of delight; there thou shalt lie near an ever-bubbling fountain of sweetness. God shall be eternally there; He will be eternally smiling on thee, and thou shalt be eternally warming and cheering thyself in that sunshine. Therefore think with thyself, if indeed God can be exhausted, if heaven itself can be impoverished, if infinite riches of glory can all be spent and consumed, then, and not till then, can thy treasure fail thee; we shall receive a crown of glory, that fadeth not away. It shall be for ever as glorious, orient, and flourishing, as it was at its first putting on. Indeed, eternity will be the perpetual beginning of happiness.—Bishop Hopkins.

"In the multitude of my thoughts within me, thy comforts delight my soul." Carnal men seek their relief under trouble from carnal things. Some try what relief the rules of philosophy can yield them, supposing a neat sentence of Seneca may be as good a remedy as a text of David or Paul; but, alas, it will not do; submission from fatal necessity will never ease the afflicted mind, as Christian resignation will do. It is not the eradicating, but regulating of the affections, that composes a burdened and distracted soul. One word of God will signify more to our peace, than all the famous and admired precepts of men.—Flavel.

Though our speech be not always of grace, yet it must be always with grace. There is a kind of knowledge, the air of which speaks the language of Canaan; Christians should speak like Christians.





## ORIGINAL POETRY.

For the Methodist Protestant.  
STANZAS.

*Written in a lady's Album, under a representation of Hope.*

When the smoke of the battle-field darkens the skies,  
And the thunder of war makes the firm earth move;  
Hope sees through the gloom where the sufferer lies,  
And hears the low sigh for the home of his love.  
She comforts his soul with her promise of life,  
Of his child's caress and the kiss of his wife.

When the sky and the ocean are dark with the storm,  
And the foam-crested waves curl high in the air;  
Hope trusts to the tempest her radiant form,  
And rescues the sailor that kneels to despair.  
She sings at his side that the danger shall cease,  
And he ope the door of his cottage in peace.

But how oft, when she promises earthly relief,  
She merely evinces the wish of her soul!  
The warrior's spirit departeth in grief,  
And the sailor sinks where the wild waters roll.  
The sea-monsters feast on the Child of the Wave,  
And foul vultures drink the warm blood of the Brave!

There are times, when her music—like songs of the blest  
Revealeth in sweetness the language of truth;  
When she sings to the Christian who seeks his rest,  
That his body shall wake in unperishing youth—  
And his spirit—though seeming to venture alone—  
With beautiful angels shall fly to the throne!

Then—oh! then there is something divine in the sound!  
And the saint's last breath is expired in delight!  
"See the smile on his lips!" is whisper'd around  
"As seraphs had kiss'd them, so lovely and bright!"  
While the soul unfoldeth her wings like a dove,  
And hastes to the bosom of Infinite Love,  
Dec. 10, 1830.

[From the Home Missionary Magazine.]

## SCARCITY OF BOOKS.

The following interesting statement was delivered by the Rev. Thomas Wood, of London, in a speech which excited peculiar interest, at the Eightieth Anniversary of the Book Society for Promoting Religious Knowledge among the Poor, May 19, 1830.

"There was a time in the history of our country, when there was no danger to be apprehended to the morals of the people from an abundance of books, whatever there might be from the spirit of their authors, or the principles which they maintained. There was a time, A. D. 1299, when a Bishop of Winchester could not obtain the loan of a Bible with marginal annotations, even from his own cathedral convent of St. Swithan, without entering into a bond, drawn up with great solemnity, to ensure its due return. There was a time, when any person who gave a book to a religious house, believed he merited eternal life by so valuable a donation; and it was offered upon the altar accordingly, with the utmost ceremony. When a single book was bequeathed to a friend or relation, it was generally accompanied with restrictions and stipulations. Sometimes a book was given to a monastery, on condition that the donor should have the use of it during his life; and sometimes to a private person, with the re-

servation that he who received the grant, should ever pray for the soul of his benefactor. There was a time, when the most tremendous anathemas were peremptorily denounced against those who should dare to alienate a book presented to the library of a religious house; a time, when the prior and convent of Rochester declared, they would every year pronounce the irrevocable sentence of damnation on that man, who should purloin or conceal a Latin translation of Aristotle's *Physic's* or even obliterate the title page. There was a time, when the gift of a book to Lincoln cathedral, by Bishop Repingdon, was thus cautiously expressed by that prelate himself:—'I, Philip Repindon, late Bishop of Lincoln, give this book, called *Peter de Aureolis*, to the new library to be built with the church at Lincoln, reserving the use and possession of it to Richard Trysely, clerk, canon, and prebendary of Miltown, in fee, and to the term of his life; and afterwards to be given up and restored to the said library, or the keepers of the same, for the time being, faithfully and without delay. Written with my own hand, A. D. 1422.'—There was a time, when a book was purchased, the transaction was so important, that it was customary to assemble persons of consequence and character to witness the deed, and to make a formal record of their presence on the occasion. We have the subsequent entry of the sale, &c. of the book of the Sentences of Peter Lombard: 'This book of the Sentences belongs to master Robert, archdeacon of Lincoln, which he bought of Geoffry the chaplain, brother of Henry, vicar of North-elkington, in the presence of master Robert de Lee, master John of Lirling, Richard of Luda, clerk, Richard the almoner, the said Henry the vicar, and his clerk and others: and the said archdeacon gave the said book to God and St. Oswald, and to Peter, abbot of Barton, and the convent of Barden.

"About the year 1225, Roger de Insula, dean of York, gave several Latin Bibles to the university at Oxford, with a condition that the students, by whom they were perused, should deposit a cautionary pledge to secure them from injury, and insure their return to the proper authorities. Before the year 1300 the whole library of that University consisted of a few tracts only, which were chained, or kept in chests, in the choir of St. Mary's church. In 1446, there was this injunction upon the young gentlemen of that college: 'Let no scholar occupy a book in the library above one hour, or two hours at most, so that others be hindered from the use of the same.' Under these circumstances, we may be assured, 'much learning did not make the people mad.' What then was the moral and intellectual condition of the country? Ignorance and superstition, willworship and penance, pilgrimages and crusades, to rescue Palestine from the possession of Infidels—supplanted the common feelings of humanity; banished the principles of pure devotion from the heart; substituted the crucifix for the cross, the priesthood for the law, the form of religion for its power, and the invention of man for the word of God. Darkness covered the land, and upwards of two millions of human beings are supposed to have perished in their impetuous zeal for the recovery of the Holy Land from a state, as they imagined, of sacrilegious usurpation."

## DEATH.

Death, is, in itself, a most serious and distressing event. It is nature's supreme evil, the abhorrence of God's creation—a monster, from

whose touch every living thing recoils. So that to shrink from its ravages upon ourselves, or upon those whom we love, is not an argument of weakness, but an act of obedience to the first law of being, a tribute to the value of that life, which is our Maker's gift. The disregard which some of old affected, to whatever goes by the name of evil: the insensibility of others, who yield up their souls to the power of fatalism: and the artificial gaiety, which has occasionally played the comedian about the dying bed, of "philosophy, falsely so called," are outrages upon decency and nature. Death destroys both action and enjoyment; mocks at wisdom, strength and beauty—disarranges our plans—robs us of our treasure—desolates our bosoms, breaks our heart-strings—blasts our hopes. Death extinguishes the glow of kindness—abolishes the most tender relations of man—severs him from all that he knows and loves—subjects him to an ordeal, which thousands of millions have passed, but none can explain; and what will be as new to the last, who gives up the ghost, as it was to murdered Abel—flings him, in fine, without any avail from the experience of others, into a state of untried being. No wonder that nature trembles before it, reason justifies the fear. Religion never makes light of it; and he who does, instead of ranking with heroes, can hardly deserve to rank with a brute—*Mason*.

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